The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 34. SATURDAY, AUGUST 21, 1886.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

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August 22, 1886.——*John* 13: 21-28.
See last Guardian.
August 29.——„——*John* 14: 1-14.

The chapter-makers must not be allowed to cheat us out of a remarkable collocation. Very impressive are the words with which this chapter opens, but they become still more impressive when we listen to the echo of the words that close the previous chapter. Verily, verily I say unto thee, The cock shall not crow till thou hast denied me thrice. Let not your heart be troubled: ye believe in God, believe also in me. In immediate view of the fact that such possibilities of turpitude existed in that heart, Jesus continued to be a Comforter. He did not bid them be indifferent to those possibilities of sin; but he would have them arm themselves against them by faith in him; the trouble he seeks to dissipate is that which conflicts with faith.

We do not accept the suggested reading: Believe in God, believe also in me. Jesus is seeking to prepare them for his physical removal. Ye believe in God without seeing him; you find him every where; his existence is independent of all other existences. Well, as you thus believe in God, so you must prepare to believe in me without seeing my form or hearing my voice, and by faith to have as intimate communion with me as you have had in these days of my ministry. This faith will sustain you in trouble and in the presence of an angry world.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." You are not to regard my removal as terminating my offices in your behalf. In my Father's house are many dwelling-places, many habitations; in a King's palace are many apartments. Leaving this world I am still in my Father's house, and still your Advocate and Guide; had it been otherwise, I would have told you and would not have bid you fix your hopes on me. It is for you I go; to prepare a place for you I go. But I come again and receive you unto myself; that where I am there ye may be also. His coming again is his resurrection; his appearances to them between the resurrection and ascension, and conclusively, the Pentecostal manifestation. That where I AM, where I now am, in the enjoyment of the Father's love and of the fulness of the Spirit, ye also may be. And he added, Whither I go ye know and the way ye know. If we see a man pursuing a journey we can tell what city he is aiming to reach. The disciples knew pretty well what was the goal towards which Jesus had been steadily moving all these days; the goal of the world's salvation. Thomas wanted the thing made clearer and Christ said, I am the Way, the Truth and the Life. He himself is the Way, he is the goal, and he is the prize. "No man cometh to the Father, but by me." Jesus spoke to them in a strange tongue, but He knew that his death and resurrection would secure to them an Interpreter, the Spirit of God, who would first bring these words of his to their remembrance, (as Daniel brought to the remembrance of the King of Babylon the dream he had heard) and would then interpret them. For eighteen centuries the Spirit of God has been revealing these mighty truths and much is yet unapprehended.

"If ye had known me ye should have known my Father also; and from henceforth ye know him and have seen him." No man rightly knows Jesus the Anointed One who does not know God in him, to whom Jesus is not the revelation of God. And they who cannot see God in him, show that they are hindered by false ideas of God. They have never thought of God except as far off in the Immensity. We have now a photograph of the sun, a few inches in diameter; it does not dazzle us to look at, and in a few minutes we find out more about the sun than we have ever learned from looking at him all our life-long; and it is the sun himself that has given us this image of him. Now, as Jesus is bringing his earthly ministry to a close, and is about to be crucified, he tells them what now seems hard to understand; that it was God himself who had been revealed in all his acts, words and sufferings. The Advent of the Spirit made this plain to them.

Philip could not accommodate his ideas of Jehovah to the little life of the Man of Nazareth, and he says,—Lord, show us the Father and it sufficeth us. Jesus saith, Have I been so long time with you, revealing the Father, and yet hast thou not known me? Thou hast been accrediting me with all the purity, truth, wisdom and power of my ministry; this is a great mistake; I can of mine own self do nothing. He that hath seen me hath seen my Father; how sayest thou then, Show us the Father. Believest thou not that I am in the Father, and the Father in me? True faith in me, recognizes the Father in me. The love to man that dwells in me and takes me to the cross in the Father's love. It is God's love that finds expression in my words, my acts, my sufferings. Art thou a believer? believe then that I am in the Father and the Father in me. The works that I do are a sufficient basis for such faith.

Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater; because I go to my Father, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

Jesus here says that the believer will do works like those he has himself been doing, and even greater. On the earth he was confined to a place and a scene and an hour; but ascending to the Father he is untrammeled and can reveal his boundless power in all places and all times and by multiplied agencies, limited only by the faith of those whom he has left behind. The reference is to supernatural works, those by which it is made evident to a carnal world that God was in Christ and that the servants of Christ proclaim the true Gospel of the grace of God. The faith that obtains these attestations is the faith that puts a man under the guidance of the Spirit of God in all things, who fills us with the knowledge of His will in all wisdom and spiritual understanding.

WEEKLY REVIEW.

—Reuter telegraphs the following:—

"The representatives of Prussia and Austro-Hungary, accredited to the Holy See, have to-day officially informed his Holiness the Pope that the Emperors William and Francis Joseph, at their meeting at Gastein on the 8th instant, have taken into serious consideration the position of the Papacy in Italy.—His Holiness thereupon immediately telegraphed his warmest thanks to the two Emperors."

No one can fail to see that this thing has been arranged with a view to effect. There is something studied and ostentatious about the whole procedure. It was intended to make somebody feel bad. The great powers are engaged in a deep game of chess. A bold movement requires a bold countermovement. The recent republican demonstrations of France are creating a certain measure of alarm among the Imperial powers. We suppose that the action of France in expelling the princes from her soil has irritated those powers, and they have consulted together what move on the political chess-board would best antagonize that. France has got the Church of Rome well under, and it strikes the two Emperors that the best way of snubbing the Republic is to shake hands with the Pope. At the same time, with all the ostentation used, it does not appear that the Imperial powers have committed themselves to any new line of policy. We do not suppose that they will even advise the King of Italy to shift his capital.

—The Municipality have decided to erect their new offices on the site offered them by Government, opposite the Sailors' Home and close to the Apollo Bunder, and about as far from the great body of the citizens of Bombay as Government House at Parell is. The Boree Bunder position had the advantage of being central, and this fact should have gone far to commend it. We are ruled by esthetics now-a-days; architectural phenomena in prominent positions are want-

ed to glorify this city in the eyes of strangers. Pity that the taste in architecture were not a little purer.

—THE *Indian Messenger* says :—

We are afraid that if the good which Christian missionaries, with their noble zeal and self-sacrifice, and the evil which the wine-bottle has done, were set against each other, it would be found that the balance was far heavier on the side of wine. It is painful in the extreme to reflect what an immense amount of ruinous influence has been diffused by that same nation which has sent forth missionaries to preach the Gospel to the heathen. It is a curious and humiliating contrast which official complacency on the growth of the excise revenue furnishes to the toil and perseverance of missionary efforts.

We have often said that for one missionary engaged in commending the Gospel of Christ to the nations, there are a hundred missionaries of a Gospel more to the mind of the Prince of this world, a Gospel that bids us eat, drink and take our ease, without thought of a day when we must appear before God. There is in this a probation of those who offer these pernicious things, and of those who accept them. We often hear the Hip, hip, hurrah, and similar indications of revelry, resounding from Parsee clubs, and are forced to revolve the question in our minds, Why there is such a readiness to receive Western gifts of a particular kind, at the same time that they have for the Gospel of Christ nothing but the intensest hostility, as appears plainly enough when one of their number shows any tendency to welcome it ?

—THE Rev. Dr. Thoburn had not been many weeks in America before he had received from 45 persons offers to come to India in connection with the S. I. Conference. The doctor's plain talk will take the romance out of a good many of them, and before the time of embarcation comes, they will doubtless be sifted down to 15 or so. The doctor does not speak cheeringly of his own health. The last number of the *Indian Witness* contains a lucid and valuable article from his pen on Methodism in England.

—THE Simla correspondent of a contemporary says :—

Prayers for the dead are now openly encouraged in many of our churches, and in the last edition of "Hymns Ancient and Modern," one verse in the hymn "Days and Moments Swiftly Flying" has been altered to suit the more liberal belief of the day ? The book I have mentioned (Spirits in Prison) should be read by those who consider that the Roman Catholic Church errs in her teaching on this point. I have long thought that the Reformers in their endeavours to destroy the abuses which had crept into the Church destroyed a great portion of what was most beautiful and comforting in her teaching ; and it is the reaction against the coldness and bareness of Protestantism which has driven so many back to the more logical and consoling Mother Church.

Prayers for the dead are here commended because they seem to imply that a chance for salvation goes with men into the other world. "This is "beautiful and comforting" to those who have not got their ideas from the Master, who says, Walk while you have the light ; the night cometh when no man can walk.

—A LADY presented the town of New Ross with a fountain which the Commissioners accepted with thanks. Subsequently, at the dictation of some Roman-Catholic priests, the Commissioners decided that a text on the base of the fountain should be erased. Our readers will wish to know what these intolerable words were. They were the words uttered by the Lord Jesus in the temple, on the last great day of the feast : "If any man thirst let him come unto me and drink." It is also proposed that a statue of the Virgin Mary should be substituted for an ornamental harp. All this is sadly significant. Our Lord said to the Jews, "Ye have not my words abiding in you." Again he said, "He that receiveth not my words, hath one that judgeth him ; the word that I have spoken the same shall judge him in the last day." The men of New Ross considered the words erased as "calculated to wound Catholic feelings."

—IN the *Indian Chr. Herald* appears an interesting account, by the Rev. Lal Behari Day, of a Native Christian lately deceased, Mr. Dinanath Adhya. He was a student in the Free Church Institution in 1848 and his conversion was brought about by a sermon of Dr. Duff's on Prov. 23 : 26. He wished at first to study for the ministry, but after spending five years as a teacher of a Mission School he accepted the appointment of Deputy Magistrate in 1859 and continued in the same till his death We are surprised to hear Mr. Day say that his friend was too honest and genuine to assume the role of a Christian worker ; but as he proceeds to explain what he means we become better reconciled to the statement :

Mr. Adhya was too genuine and too honest a man to assume the role of a patriot, of a reformer, or of a Christian worker. He hated all sorts of show and humbug ; and he believed that a good deal of what passes by the names of patriotism and reforming zeal is but another name for vanity, conceit and love of popular applause. People turned patriots and reformers especially in this country, solely for self-interest and love of notoriety. As there was a good deal of cynicism in his nature, he laughed at the idea of young Natives of India, Hindu or Christian, turning patriots or reformers. He thought self-interest was at the bottom. He used to say that these reformers went about reforming every body and every thing, except themselves and their surroundings. As to Christian workers, he was of the opinion that every true Christian engaged in whatever work was a Christian worker. Christianity is in the men and not in the work. A true Christian, though a cobbler, is a Christian worker ; and a conceited, notoriety-loving preacher of the Gospel is an un-Christian worker. He was of the opinion that every Christian best fulfils the ends of his being by faithfully discharging the duties of the station in life in which God has placed him, and not by embarking in a Quixotic expedition to reform all human societies and to regenerate the world. He thought that there was a good deal of pharisaism in modern religious activity, and that those who boasted themselves as Christian workers ought first to Christianize themselves and their families, before commencing that work of regenerating the world.

It is just possible that Mr. Day may be expressing his own views as well as those of his friend. Be that as it may, it is true that there are some in this country who evidently think that there is something in the vocation of a preacher that confers righteousness and makes amends for many shortcomings.

—IT has been found necessary to defer for a year the special mission to the Native Christians of India proposed by Archdeacon Richardson, Major-Genl. Haig and others. October, 1887, is the date now fixed.

—THE General Assembly of the Presbyterian Church of Canada met at Halifax, N. S in June last. They instituted, with Synodical powers, a Presbytery of Indore including the missionaries in India, with Native pastors and elders. The first meeting is to be in October, and the Rev. J. Fraser Campbell will be Moderator. Thirty-eight Presbyteries were represented in the General Assembly, and there was not a solitary case of appeal, a fact pleasingly indicative of harmony. We notice with much interest the following remarks in the *Presbyterian Witness* of June 26 :—

It is quite likely that much closer relations between ourselves and the Methodist Church are in the near future. The Synod of Montreal and Ottawa takes the lead in this movement constrained thereto by the practical problems of the field. In very many places in Quebec Province there are a few Presbyterian families and a few Methodist families living together in closest amity under the shadow of a gloomy and terrible system of error and superstition. Under present arrangements the services of a Methodist and a Presbyterian minister are required in such districts. It is proposed to make amicable and equitable arrangements by which half the labour and half the expense will be saved to each denomination. I am confidently assured by some of our wisest men that this movement is meeting with the warm approval of ministers and people —Methodist as well as Presbyterian. Why not?—The fact that since the union of 1875 a very considerable number of most estimable Methodist ministers have asked to be received by our Church, and on being received have proved admirable ministers, should surely convince us that the great verities of the Gospel are clear alike to us all ; and it is these great verities that must be preached. Dr. Hunter of Hamilton addressing the Assembly the other day said something to this effect, "We are giving you four of our ministers this year ; they are good men and true, and just so soon as you receive them they will be welcome to our Pulpits as Presbyterian ministers, and the Gospel they will preach will be just the 'old old story.'" All our Presbyteries will have an opportunity this year of considering the question of closer relations with the Methodists, and I am sure the consideration will be most friendly as well as faithful. I believe there are in our ministry at this moment at least thirty who have come to us from the Methodists ; and there is a much larger number in the Methodist ministry who had been born and brought up in Presbyterian families. So let us make up our minds to very brotherly relations.

—THE church built by the Mazagon Methodists was dedicated last Monday evening. It was a wet evening but the attendance was good. Though not absolutely finished, it was sufficiently so to be used. Before commencing the special service of the evening, the presiding elder of the district, at the request of the Rev. Mr. Stephens, baptized a Hindoo and his wife, who had been lately led to Christ. The Rev. Mr. Hume of the Am. Marathi Mission offered prayer. The Rev. Mr. Richards read from the Discipline the first and second lessons. Mr. Bowen preached from Matt. 18 : 20. The Treasurer's statement was then submitted, showing the entire cost to be about Rs. 3,200 or 3,400, of which about Rs. 6 or 800 were yet to be raised. Mr. Head, one of the trustees of the church, gave some particulars of the mode of its construction. The Rev. Mr. Stephens gave an earnest and impres-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

sive address, in which he gave expression to his hope that the building would be at least as useful for vernacular work as for the English services. The Rev. Dr. Stone followed in a similar strain. Emphatic mention was made of the time and effort and thought so kindly given by Mr. Head to the details of construction, with marked economical results, and also of the time and labour given by Mr. E. Fritchley. After this, the Trustees came to the front and one of their number, addressing the presiding elder, said: "We present unto you this building to be dedicated as a Church for the service and worship of Almighty God." The minister then read the Declaration or Dedication, followed by prayer. The building is neat and appropriate and the acoustic qualities are excellent.

—OUR friend, Mr. Sumant Vishnu, proprietor of the Anglo-Vernacular Press, has been traveling in North India and has completed the semi-circle from Kurrachee to Calcutta. Writing from the latter place he says: "Yesterday, I had the pleasure of addressing a large crowd of educated natives in the Beadon Square, in English. Though it was my first attempt yet the Lord helped me and enabled me to speak fluently for his glory. These open-air services are under the charge of Rev. K. S. Macdonald.—You will be glad to learn that a Bengali Christian lady, Miss Chundramukhi Bose, M. A., has been appointed Superintendent of the Govt. Bethune Female School, in place of a European lady who was specially brought out from England and who has resigned the post. Miss Bose is an amiable and intelligent lady, and is the niece of Mr. Ramchandra Bose. The directors of the School, Bengallees and Europeans, have full confidence in her and have appointed her with the consent of the Lieut.-Governor, whose advice is taken in these matters."

—WE are very sorry to hear of the death of Mrs. Hooper, wife of the Rev. W. Hooper, C. M. S., Allahabad. Mrs. Hooper was the daughter of the late Rev. Geo. Candy, so well remembered in Bombay for his labours in connection with Trinity Chapel, Sonapore, and the Indo-British Institution. Mrs Hooper was greatly esteemed by those that knew her and she will be very much missed in the sphere that she has lately been occupying.

—THREE dacoits combined in killing, at Purandhar, a man named Gungaram, for having given information concerning them. This was in 1879. One of the three was shot by the Police, another was tried and executed, and the third has lately been arrested and sentenced to be executed, after nearly seven years.

—A *Sadhu* (holy man) murdered another *Sadhu* in a temple in the Kaira district, the latter having reproved the former for licentiousness. He has been tried and sentenced to be executed. He alleged in defence that he had only done what he was fated to do; but the judge (Mr. G. Jacob) did not consider that such fatalism could be recognized as excusing a person from the consequences of his criminal acts. The man is to be hanged.

—A FRIEND has sent us *La Tribune de Genéve*, July 6th, containing accounts of the great patriotic gathering at Sempach in honour of the illustrious Swiss of other days. *La Tribune* refers to the fact that critics have thrown doubt on the story of William Tell, and says: "What difference does it make to the Swiss people whether William Tell is disposed of by the dissecting knife of criticism or not? they well know that if there has not been one William Tell, there have been thousands!" As for Winkelried, all that the critics have done is to move him from one age to another.

NOTICES OF BOOKS AND REPORTS.

"*Ritualism condemned by the Holy Scriptures.*" This little tract of 12 pp., published apparently at Calcutta in 1881, was written by W. B. who tells us he was born of French parents, Roman-Catholic, who came to India in 1777. He received a copy of the Bible in 1817, 64 years before writing this tract, and was 77 when he wrote it. The tract is earnestly written and well fitted to be useful to those who respect the authority of Scripture.

Report of the Indian Female Normal School and Instruction Society, or Zenana, Bible and Medical Mission, in co-operation with the Church Missionary Society and other Evangelical Missions in India. This Report takes us over a large part of India. We have notices of the work in Bombay, Nassick, Poona, Ahmednuggur, Madras, Allahabad, Benares, Patna, Faizabad, Lucknow, Lahore, Ferozepore and other places. Connected with this Society are 42 missionaries and assistant missionaries, 91 teachers, and 53 Bible-women. Zenanas visited, 900; pupils, 1,235 Normal school pupils, 143. The Report is very interesting and the work appears every where to be encouraging. Income, £10,789.

Israeli Dnyansangraha. (*The Israelite Repertory of Wisdom.*) Vol. 1. No. 1. This is a Marathi monthly Magazine published for the benefit of the Beni-Israel of Bombay. We have here sermons by distinguished Rabbis; essays on the duties of Israelites; extracts from the Talmud, and Curiosities of Judaism. Subscription, Rs. 2 a year. Anglo-Jewish and Vernacular Press.

WE are favoured with: Manual of the M. E. Church, July. The Rights and Duties of Lay Churchmen; a Sermon by Bishop Ryle. *The Indian Purity Trumpet*, September.

The Bombay Guardian.

SATURDAY, AUGUST 21, 1886.

MR. MOODY'S CONVENTION.

MR. MOODY has been holding a convention of a somewhat peculiar character. Persons interested in the study of the Scriptures have left their homes and occupation and come together from all parts, from over the seas even, to spend some four weeks at Northfield, Mass, Mr. Moody's home, (so far as he has any,) in studying the Scriptures under his leadership, waiting with him on God in prayer for the guidance of the Holy Spirit. The *Springfield Republican* contains a daily report of these Bible studies, from July 7th to August 2nd inclusive. The students in Mr. Moody's schools at Northfield are those for whom the instruction is specially intended, and Mr. Moody is only one out of many Christian teachers who seek to give them the benefit of their acquaintanceship with Scripture. On one day we find Dr. Brooks of St. Louis addressing them and strongly maintaining, to the surprise of his auditory, the doctrine of the verbal inspiration of the Bible. On another occasion, the Rev. W. W. Clark spoke at length on "How to study the Scriptures." He too favours the verbal inspiration; it is *all scripture* (*i. e.* what is written) that is inspired. "Heaven and earth shall pass away, but my words shall not pass away." One of the points he strongly insisted on was that we should find Christ in all Scripture. "Each book has Christ as its centre and its object." Major Whittle took a prominent part in the teaching. Rev. Dr. Moorhead spoke on the office of Apostle. Rev. Dr. Pearson on Prophets and Teachers. The following will give an idea of the interest awakened:—

"The devoted Christian men who have come up here to assist in the daily meetings report as a novel experience the eagerness with which the great truths they preach are received; or if not received, are heard, thoughtfully and candidly. After all, that is the main point, said one of the workers, yesterday. He was particularly impressed by the ready interest manifested by the boys when one of the topics of the pulpit was broached. As I was coming out of the supper-room last night, he said, 'One of the boys accosted me and asked me to explain more fully a point I had made in the morning. A crowd of 40 or 50 quickly assembled. When my first questioner got done another came up and another and another, and it was simply impossible to get away. How different it is from the audiences we talk to at home; whether they are asleep or awake we don't know half the time!' It is certainly a unique spectacle, to see the little crowds of earnest, candid thinkers clustered about these magnificent men questioning them freely and informally about the truths they teach."

We propose making some remarks about one or two matters that have been referred to above.

With regard to verbal inspiration, the acceptance of this doctrine will signify little, unless we also admit that there has been a divine superintendence of the work of transmitting the Scriptures. Otherwise the original gift of the inspired word would be for the generation only to which it was addressed, and mists of doubt would gather round the copies and versions by which it is transmitted. The wisdom that is from above is without partiality, and we conclude that the gift of a reliable message is for all times. We believe in verbal inspiration so far as this was needed to secure a perfectly reliable communication to man of the truths pertaining to revelation. Of what use would it be to us to know that the sacred writers were moved of the Spirit, if they were not moved by the Spirit in their writing and in their utterances? "Holy men of God spake as they were moved by the Holy Ghost." "All Scripture is inspired of God," says the A. V. in 2 Tim. 3. 16, and we believe correctly; but even accepting the rendering of the R. V. we have a positive statement that what the man of God needs that he may be

furnished for his work is "scripture inspired of God." The Bible is the incorruptible word because it is the very word of God. In the Gospels we find our Lord rearing important arguments on single words of the Old Testament. There is a solemn warning against the excision of any of these words of God, and against mingling with them the words of man.

We freely admit that there are many synonyms in language and that often different words might have been chosen without any detriment. We find the sacred writers varying the language when repetition is called for. (See Acts 9 : 7, 22, 32 and 11 : 14) The different evangelists use different expressions in relating the same things. But we all know how easy it is to make slips in speaking and writing, and to use expressions that convey a different sense from that which we intend. Well, the writers of the Old and New Testaments were guarded and guided and influenced, so as to secure to man just the revelation which God designed him to have.

Far be it from us to disparage in the least the labours of the noble army of critics who have toiled, compared, examined innumerable manuscripts and explored many literatures in order to ascertain the most reliable codices, and give us the best-attested text. But these labours would have been very much in vain, if it had not been for the Superintendence of which we have spoken. The copyists may have sometimes been undevout men, and sometimes careless men ; but they were very many, in many different places, writing for many different bodies of Christians ; and the mistakes of one MS. could be corrected by comparison with others. Misguided men may have interpolated words or sentences, favouring their own erroneous notions ; but these too would be made manifest when an opportunity occurred of collating the MSS. We cannot affirm that no wrong words or statements have found their way into the Bible ; in fact, it is evident that there are such in the text as it stands ; but the Superintendence of which we have spoken, has allowed no error to creep in that will not come under one of the following heads :—

1. It is unimportant.
2. It is easily corrected by a comparison with other portions of Scripture.

The Bible contains reports of speeches made by men who were not inspired, Job's friends for instance ; what inspiration does is to guarantee the accuracy of the report. It is just possible that there are passages that are extracts from ancient archives ; some of the enumerations given in the historical books may have been of this character. In such a case, all that inspiration does is to assure us of the accuracy of the quotation.

A STRANGE CASE.

On Wednesday last, Mr. G. O. Carroll, well known as a Christian worker in Bombay, was sentenced by Mr. Dosabhoy Framji, the Magistrate, to six months imprisonment for an assault upon a young lady. Mr. Carroll became connected with the Methodist Church in Bombay in 1879 and being well acquainted with the vernaculars, especially Guzarati and Hindustani, soon began to preach in these languages ; and for a long time he might have been seen daily, morning and evening, preaching to crowds of Natives at Boree Bunder and elsewhere. He was at that time a clerk, earning his living by his own industry. He afterwards, for awhile, became connected with the Salvation Army. Subsequently he was a candidate for the ministry in the Methodist Church. Last year, he paid attentions to a lady who declined to receive them, (not the lady mentioned above) and in connection with this some things in his conduct were so strange and unaccountable as to suggest to many the idea that he was deranged. He was transferred to another part of the country, but towards the close of the year, after a severe illness, he returned to Bombay, and seemed disposed to renew the course which had given so much offence. He was requested to resign his (probationary) connection with the S. I. Conference and did so, and soon afterwards managed to make his way to England. A letter received by the writer of this from a lady in London, dated May 21st, will help the reader to form an idea of the sanity of this person :—

"We kept him for two months doing all that we could for him, sending him to see various objects of interest and paying all his expenses in every way ; he had reached us with only two shillings in his pocket. However, he repaid us by very annoying conduct, and my husband was obliged to tell him that he should leave on a certain day, if he would not behave differently. We would have taken him in again if he only would have solemnly promised not to trouble any more the lady to whom he had been writing, but he would not do so, and had to shift for himself as the consequence. We did not hear of him for some days and then found he had gone to the Hackney Infirmary, and been drafted into the Workhouse as there was only a little indigestion amiss with him. We were very sorry to turn him out, but he would not listen to any thing we said and was causing annoyance, not only to the Deaconesses of——, on one of whom he had fixed his affections without even having spoken to her, but to the elders of———Hall where he had seen the lady and where he would take part in prayer-meetings. Once he prayed for a partner in life and that the one he had chosen might be brought to accept him! The Lady Superintendent told me that the letters consisted chiefly of parodies of the most sacred words from the Bible as well as hymns : *e. g.* "How sweet the name of Lily sounds," &c., "Oh the pure delight of a single hour, if I could spend it with thee." After he went to the Workhouse he got leave one day to go out and called upon a lady engaged in Christian work whom he had once seen, to make her an offer of marriage! He was so troublesome that she had to send for a Policeman. I have not told you nearly all the trouble he gave us in various ways. His conduct seemed most unchristian, but I think he cannot be quite right."

A gentleman in England who had known him as a Christian worker in this country, hearing that he was in London and giving trouble, paid his passage back to India. On the passage out, the Captain threatened to land him at Malta and at Port Said, because of the offensiveness of his conduct to ladies, to three of whom he offered himself, and only by force was kept from entering the cabin of one of them. All these things went far to convince those who knew him that he was out of his mind, and the question of trying to get him into the Lunatic Asylum was frequently in the thoughts and conversation of some who had to do with him, both before and after his return from England. It now appears that even such demonstrations as these are not sufficient to establish a proof of insanity in the minds of some medical men.

With regard to the assault for which he was convicted, we unwillingly refer to it, but some features of it must be noticed. The young lady is a person of irreproachable character, held in highest respect by all who know her. He had been forbidden the house. He came to it at half-past nine in the morning, and made his way into the bedroom in the presence of another lady, rushed frantically at Miss———embracing her in a way that threatened to strangle her, while other members of the family and the servants sought to pull him away from her and had no little difficulty in doing it. The attack was made without the slightest attempt at concealment. He then went back to the place where he was employed and went on with his duties as usual. Meantime a warrant was obtained and he was arrested at 3 o'clock of that day. On the following Wednesday when he was brought before the Magistrate and the ladies were there to testify, he in the open Court made a similarly frantic assault, seizing the young lady in a sort of paroxysm that made it necessary for the officer in charge to put forth all his strength to get him away. The case was referred to a distinguished physician, Dr. Sidney Smith. The writer and others told Dr. Smith what they knew about the matter. We must confess we were very much surprised to hear that Dr. Smith reported him sane. If Mr. Carroll is sane, the sentence pronounced upon him appears to us a very light one indeed.

"THAT THEY MAY BE ONE."

In a recent number of the *Contemporary Review* appeared an article by Mr. Martineau, Unitarian, on the Expansion of the Church of England, maintaining that it would be expedient for the Church of England to reduce her articles of faith so as to make it easy for Non-conformists to be gathered under her wings. We can well understand that this would seem to Mr. Martineau a practicable thing, and that he should see nothing in the way of its realization but a bigoted conservatism. Before this article appeared, it had already been answered. At the joint assembly of the Congregational Union and the Baptist Union in London, in May last, the Rev. Dr. Dale spoke on the idea of the Christian church as a society of converted people. This admirable discourse we find fully reported in the *Christian World* of May 18th. We are sure that our readers will be much interested in some extracts from this discourse. Says Dr. Dale :—

Every movement for throwing open the gates of the Church to a mixed multitude, is a movement for lessening the Church authority of Christian commonalty and increasing the power of the minister. This was how the churches from the beginning of the second century gradually ceased to be congregational. Large numbers of persons were in fellowship who had no personal faith. They were the children or the children's children of the original converts from Judaism or from Paganism; they had inherited Christian customs and the Christian creed; but the vision of God in Christ which had caused their

fathers to break away from their old life had never come to them. Many of those who were being drawn into the Church from heathenism were drawn by the attractions of the Church itself, by the charm and animation of the new society which was a home for the desolate, a refuge for the miserable, a school of speculation for men who were interested in the mysteries of human life; and large numbers of those that love the Christian name were at once indifferent to the high and sacred duties which the apostolic polity had entrusted to the Christian commonalty and were incapable of discharging them. It was not merely the ambition of the ministers that led them to assume new and larger power, and to withdraw from the Church the control of its own life; the indifference and the religious incapacity of the people rendered this assumption of authority inevitable. It was the only way to get the necessary work of the Church done, and to prevent the Church from breaking to pieces. And whenever the life of the Church becomes languid, whenever any considerable number of persons are in membership who have no religious life at all, the same thing happens again.

What is this but saying that Christ has left the Church in charge of the Holy Ghost, the Executive of the Godhead. The Holy Spirit is the Creator of the church; this is his new Creation. It is so just so far as Christians give up their will to accept the guidance of the Spirit As many as are led by the Spirit of God they are the children of God; and the children of God constitute the Church of Christ. Let us hear Dr. Dale again :—

A craving for Christian fellowship has revealed itself in every age of the Church. When the Church ceased to satisfy it because the Church had largely ceased to be Christian, devout men associated themselves together in other ways. They entered into monasteries because they thought it would be easier to live for God if they lived with penitents and saints. The free religious societies of the Middle Ages, the societies of the Beghards, and the Beguines, and the Brethren of the Common Lord were all created by the same imperious necessity for Christian communion. But according to the purpose of Christ this fellowship is to be found in the Church itself. Our brothers and sisters in Christ are almost as necessary to us as our Father in heaven. For the development of all the grace of the Christian life we require the warmth of human affection as well as the Divine heat of the love of God. We become more sure that we are the sons of God when we find that Christian men love us as brethren in Christ. The consciousness of restoration to God becomes more vivid when we share it with a crowd of devout men who are rejoicing in the Christian Redemption. And so, to be at a church meeting—apart from any prayer that is offered—any hymn that is sung, any words that are spoken, is for me one of the chief means of grace. To know that I am surrounded by men and women who dwell in God, who have received the Holy Ghost, with whom I am to share the eternal righteousness, and eternal rapture of the great life to come, this is blessedness. I breathe a Divine air. I am in the new Jerusalem which has come down out of Heaven from God, and the nations of the saved are walking its streets of gold. I rejoice in the joy of Christ over those whom he has delivered from eternal death and lifted into the light and glory of God. The Kingdom of Heaven is there.

This shows us somewhat of what was in the mind of the Saviour when he offered the prayer of John 17. "They are not of the world, even as I am not of the world." "That thou shouldst keep them from the evil" "Sanctify them through thy truth." "That they may be one, as we are one." "I in them and thou in me, that they may be made perfect in us." We cannot find it in our heart to abridge the following extract :

I suppose, that an ideal church, or a church that even approached the ideal, would be the most effective of all evangelistic forces. We might cease to preach if men were once permitted to see the power, the purity, and the joy of a live fellowship of saints. It is by incarnation that God reveals Himself to our race, touches the hearts of men to penitence, wins their trust, and teaches them His will. This capricious revelation came to us in the life of the Son of God; but the revelation is going on from age to age, and what our fathers called the written Word in Holy scripture will neither be believed nor understood unless it is illustrated by the living Word, or finds its expression in the spirit and conduct of Christian men. The glory of the Divine grace is most adequately revealed in the actual redemption of men from the power of sin, in their restoration to fellowship with the righteousness and joy of God, in the new and fairer type of morality which is the creation of the Supernatural life, not in the vivid and pathetic eloquence of great preachers, not even in the words—wonderful as they are—of inspired apostles and prophets. The Church—this is the idea of it—the Church is the present revelation of the power and grace of God in human life and conduct. The Divine Word did not become silent when the latest book of the New Testament was written; the Divine Revelation which had extended over many centuries and the record of which is perpetuated in our sacred books, still went on; even now the Divine Thought has not been completely manifested. Every man that is in the Church should be an inspired Psalm, filled with a Diviner joy than that which glows in the range of the ancient Church; and his life should be an illustration of a nobler morality than that of the Ten Commandments. It is for us—this is the special trust of our churches—to keep the canon of the living Scriptures pure—to exclude from it as far as we can those apocryphal lives in which the power of the living spirit cannot be discovered. If the churches were to lose half their members, but if the rest were manifestly men and women who had seen the glory of God and were trying to keep the laws of the kingdom of heaven, the power of the Church over the conscience of the nation will be immeasurably increased. (Loud applause.) To win the hearts of the English people for Christ we need, no doubt, the learning and the genius of great apologists and theologians, for even in the presence of a Divine revelation, the intellect has its rights which can neither be suppressed nor disregarded without peril to faith But we need, most of all, a universal illustration in the conduct of those who claim to be Christians of the dignity and purity and grace of Christian ethics. Let every man who enters a Christian church become more just and considerate in his relations to the people he employs; more unselfish in his devotion to the interest of his employer; let every rich man become more generous, every poor man more contented; let every man in public office show that he is beginning to acknowledge the great law of Christ, and that he regards his position of exceptional honour and authority as imposing on him exceptional obligations of service; and let him subordinate personal vanity and ambition to the public good Let every husband, on entering the Church, become more tender to his wife; every wife more affectionate and devoted to her husband. Let every child be more loyal and obedient to his parents; and let brothers and sister, or soon as they enter the Church, discover in their mutual relations the divinely appointed sphere for manifesting the gentleness and the self-sacrifice which are more decisive proofs that they have received the spirit of Christ than the most energetic activity in what we are accustomed to call Christian work.

All this shows us that the Founder of Christianity directs our attention to something very different from that which Dr. Martinean seeks to commend to us. We almost hear the Master saying, as he said to Peter; Thou savourest not the things of God, but those of man. There are movements of various denominational bodies one towards another, and the fusion of these bodies may be a thing for congratulation. The Baptists and Congregationalists seem to have enjoyed greatly the blending of the two Unions in May last. By all means let the churches show in every practicable way their commonalty. But if to-day all denominations were wrought into one, the prayer of our Lord would still wait for fulfilment. His idea is union with each other *through* union with himself. The supremacy of the Spirit in each and all, is what shall cause the world to believe that Christ is the Legate of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Will you please note that after the 18th inst., my address will be *Bangalore*, instead of Coonoor, and that my work will be *wholly* in connection with the "*Anglo-Indian Evangelization Society.*"

I shall be glad to hear from time to time, through any of your readers, of new openings for Evangelistic labour, under the auspices of the above Society, whose objects are as follows :—

I. "The maintenance of an *unsectarian* itinerant evangelisation among the widely-scattered groups of Europeans and Eurasians more or less destitute of Gospel ordinances."

II. "The appointment frequently of Evangelists to visit the chief centres of population and influence, bringing the Gospel to bear, *apart from denominational distinctions*, on all the Churches and Missions, and on the educated English-speaking Natives."

Believe me,
Yours sincerely,
ISAAC F. ROW.
Secretary,
Madras Branch, of the A. I. E. Society.
Coonoor, 13th August, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m. *Dr. Stone will occupy the pulpit at the evening service.*

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

THE WOMAN'S COLLEGE.

LUCKNOW.

MISS THOBURN'S boarding-school in Lucknow grew naturally into a High School and now just as naturally into a College; for those young ladies who passed successfully the Entrance examination to the Calcutta University have no place where they could go to pursue their studies. A College Department has been opened and Miss Mansell B. S., appointed Principal of the same.

She is in pressing need of a few requisites for teaching. Cannot some one or more help either by gifts of money or of the following articles:—

1. Apparatus for illustrating Physics and Chemistry.
2. A Microscope, several Magnifying glasses and several Botanical knives.
3. Encyclopedia.
4. Biographical Dictionary, Geographical Dictionary, Latin Lexicon, Webster's Unabridged (new edition) and Classical Dictionary.
5. Atlases, Ancient, Modern and Historical.

Any who feel moved to help the cause of female education and elevation please send to Rev. G. Bowen, Editor of the *Bombay Guardian*, or to Miss Mansell, Lal Bagh, Lucknow.

H. MANSELL.

Cawnpore, 16th Aug., 1886.

A SUBSCRIBER in a distant land is very desirous of obtaining the *Bombay Guardian* of December 9, 1882, and is willing to pay a good price for it.

Epitome of News.

SATURDAY, AUGUST 14.

—At the Allahabad Criminal Sessions, a young man named Campbell, a Eurasian, was sentenced to three years' rigorous imprisonment for stealing jewellery valued at Rs. 8,500, from a traveller in the employment of Messrs. Marcks and Company, Bombay.

MONDAY, AUGUST 16.

—A charter has been granted to the National African Company, which practically makes the Niger an English river. This latest offspring of the limited liability joint-stock idea, which has a capital of a million sterling, is now authorized and empowered to hold and retain all rights, interests, authorities, and powers for purposes of government, and protection of public order, of what nature and kind soever in the basin of the River Niger. A germ of a new Empire is here.

—Says the *Subodh Patrika*; "The Hon'ble Mr. Justice Scott has added an expression of his opinion to that of Mr. Justice West and Hon'ble Mr. Melvill on the question of Hindu social reform and his advice is on the same lines with theirs. A big bugbear is made of Government interference in our social and religious customs, from which one would be led to believe that at present Government has nothing to do with us or we with it in regard to these matters. But Government interference is and has long been a fact and is even eagerly sought in questions which ought never to have been submitted to their decision on the lofty ground assumed in regard to the problems of reform and thus it happens, as the *India Prakash* observes, that what is welcomed in support of abuses is deprecated only when it is proposed to utilise it for their abatement."

—*Bombay Catholic Examiner*: His Holiness Pope Leo XIII has just issued an Apostolical Letter in the form of a Brief which solemnly proclaims that St. John of God and St. Camillus de Lillis are to be henceforth regarded as the special patrons of all such as are suffering from illness and of all hospitals and other institutions established as a refuge for the sick and the infirm.

TUESDAY, AUGUST 17.

—The Empress Regent of China has decreed that the young Emperor, now that he is able to read documents and understand them, to understand history and to judge between right and wrong, shall assume the reins of government next year, after a propitious day has been determined on. This she has decided upon, despite the entreaties of the Emperor himself, and of Prince Chun, his father, and Prince Li, to put off the day till he has continued his studies some distance further.

—*Overland Mail*; July 30: A terrible famine prevails in Labrador. Three thousand five hundred persons have died, and 15,000 others are cut off from all communication by the snow and ice.

A Dutch mob has broken out against a municipal edict forbidding the favourite pastime of hanging eels over the canals of Amsterdam and harrying them. The result is a list of killed and wounded which would do for an Egyptian battle-field.

The *Soir* states that the English Government has informed the French Cabinet that it never thought of impeding in any way the execution of the treaty with Madagascar, and that it will in no way interfere in favour of any attempt which may be made to establish a Malagasy bank.

A shocking accident occurred on July 27 at Nimes. The amphitheatre was thronged with spectators, who were witnessing the final act of the fête which has been given in the old historic town. Fireworks and Bengal lights threw a lurid glare over the scene. Several bulls had already made their appearance, and as the last one, named "Méfiez-vous," rushed into the arena, he was tortured in the usual manner by the picadores and their satellites. The animal, goaded to fury by the banderilleros, and maddened by the flames which burst around him, turned at length on his tormentors. The bull repeatedly tossed a banderillero, Etienne Robert, surnamed "Le Sabre," amid the horror of the witnesses of the scene, and, despite all the efforts of his comrades, left the man insensible and bleeding on the ground. Finally the spectators broke into the arena, while Robert was borne away in a dying state to the Hôtel Dieu.

At the Wesleyan Conference in London on July 28 it was reported that the following are the numerical returns of membership from the several districts in Great Britain:—Total membership, 412,384. New members received, 45,230; deaths, as far as reported, 5,375; ceased to be members 27,135; on trial far Church-membership, 28,531. Seventeen of the districts report an increase of 2,148; 18 districts report a decrease of 2,927; the net decrease for the year being 779. The number of junior society classes is 2,776; members, 47,953. The number of society classes is—ministerial, 1,224; lay, 24,579; the number of accredited local-preachers is 15,009. Number of society classes, 27,065.

—The *Indian Chr. Herald* reports the death at Coconada, July 31st, of the Rev. G. F. Currie, of the Canadian Baptist Mission to the Telugoos. "He reached India with his wife on the 12th February 1876, so that he was only a little more than ten years in the country. He leaves his bereaved wife and three children to mourn his loss. He was a good Missionary and in all positions in life adorned the doctrine of God his Saviour."

—Same: Our readers will remember the case of the Madras Brahmin convert, whose Hindu wife Seenammall not only refused to remain with him as his wife on his conversion, but gave to him a *farikhut* (deed of release) in which she renounced all claim whatever against him and those connected with him. Sometime thereafter it will be remembered he married a girl connected with the Free Church of Scotland, Mangalam by name. For twenty-three long years she faithfully and economically performed her duties as his wife, while the Hindu woman as faithfully kept clear of him and his. But when he died and it was discovered that he, largely because of the economy of the Christian wife, had left Rs. 40,000 worth of property the Hindu woman came forward and claimed the whole as hers, contending that hers was the only legal marriage, and that the marriage performed in the Free Church, Madras, was no marriage at all. When the case was first tried the Hindu's claim was utterly repudiated. But on appeal, or re-trial Justice Parker disallows her claim because of the *farikhut* as to the property, giving the whole to her father as the proper heir, but holds that hers was the only marriage. Mangalam, or rather her friends for she also is dead, are virtually told that she had no legal right to the name of wife, and no claim on her husband's property. This is intolerable. As the *Indian Daily News* remarks—"there seems to be a lack of both justice and equity in this."

—*Indian War-Cry*: Commissioner Tucker is expected to sail from Liverpool on August 14th with five of the Indian detachment that went to London for the Congress and Thirty-five English Officers who have been accepted for Life Service in *India*. *The whole* party will land at Colombo and proceed to Moratuwa, there they will remain for a month and receive a thorough Native Training before being distributed. Will friends who intend going to Ceylon for the Reception Meeting write to us at once. *Major Jai Bhai* proceeds to America where he will spend about two months holding meetings, collecting funds and getting Officers for the Indian Field and from there will probably go to Australia for the same purpose before returning to *India*.

WEDNESDAY, AUGUST 18.

—*Times of India*; Bangalore, 17: Thondroya, the horse-keeper, who murdered Jemadar Hoosein Khan, of the 1st Madras Lancers, was convicted yesterday and sentenced to be hanged.

—The German merchants at Batoum are said to be in the most depressed state, having been almost ruined through the abolition of the free rights of that port. One merchant there, who, before the change, had a store of tea worth upwards of 400,000 roubles, has now to pay down in cash a sum of 250,000 roubles as duty on his stock.

—A correspondent, who signs himself "Daylight," sends to the *Times* the following "moonlight" notice, which was extensively posted in his district on Sunday:—

"Look here for a minute. Notice is hereby given that any person found to deal, trade or hold any communication with John Spring, Patt Canty, William Myles, and Charles Williams, who grabbed a farm at Gortatlea will be visited by Captain Moonlight and undoubtedly receive the death of the informer

James Carey. The above-named persons have been denounced as landgrabbers by the Ballymacelligott branch of the I. N. League, and this is to remind the public in general not to hold any intercourse with them. Should anybody be so unfortunate as to deal with these grabbers in buying from them hay or any other commodity, God help him! He will be well watched and visited when least expected and Captain Moonlight will not fail to come down upon him with continued sheets of fire and iron hail.—CAPTAIN MOONLIGHT. God save Ireland!"

—Two persons were killed by the fall of a dilapidated house in the Fort yesterday.

—A new lamp has been invented in England which gives a new development to the luminous qualities of kerosine and almost enables it to rival gas.

—On Thursday evening, July 29, M. F. L'Hoste, the French aeronaut, ascended at Cherbourg in his new balloon—the Torpilleur—with the intention of crossing the Channel to England. The balloon was fitted with new steering and other gear, invented by the aeronaut, which it was proposed to thoroughly test during the trip. The Torpilleur ascended at half-past eleven, her only passengers being M L'Hoste himself and Mr. Joseph Mangot, the well-known astronomer. The trip was a most successful one. The new gear answered admirably, and during the passage M. L'Hoste manœuvred over passing ships, and threw down upon them artificial torpedoes with a view to demonstrating the usefulness of his balloon for warlike purposes. The Torpilleur was steered for London, and a descent was made near the Metropolis at a quarter past six this morning. The highest attitude attained was 3,600 feet, and the lowest temperature registered 7 deg. centigrade. M. L'Hoste and Mr. Mangot propose to return shortly by balloon to Cherbourg.

THURSDAY, AUGUST 19.

—*Times of India:* Yesterday, at the Girgaum Police Court, George O'Brien Carroll was again charged, on remand, before Mr. Dosabhoy Framjee, with outraging the modesty of a young lady, named Miss McLoughlin. Mr Little conducted the prosecution and Mr. Crawford defended the accused. The magistrate sentenced the accused to six months' hard labour in the House of Correction, and ordered that at the expiration of that period he should be bound over in his own recognisance in the sum of Rs. 1,000 and two sureties for Rs. 500 each to keep the peace for a period of six months.

—Same: A very interesting enterprize has been very quietly brought before the public in the shape of the Indian Railways Feeder Lines Company, (Limited). The company propose to start operations on a capital of one lakh of rupees, with which they will, in the first instance, construct a line of tramway on the 2 ft. 6 in. guage from Nassick Road Station on the G. I. P. Railway to Nassick city, a distance of about five miles. Having succeeded here, they will increase their capital and make other feeder lines to the main trunk lines, wherever the existing road traffic may give a prospect of fair profits at once and a larger return as the trade of the localities selected becomes further developed.

—The Str. *Malwa*, with English Mails, left Aden for Bombay, Wednesday, at noon.

—*Times of India;* Ootacamund: Judgment was delivered to-day in the case of his Highness the Nizam *versus* Mrs. Morgan, directing Mrs. Morgan to refund Rs. 40,0000 to the Nizam, each party to bear their own costs.

—Same; Bangalore, 18: The *Bangalore Spectator* states a respectable Brahmin boy, 15 years of age, pupil at the Wesleyan Mission School, Bangalore, was induced by a native convert of Miss Anstey's Mission, Kolar, to accompany him there, to see some wonderful things. On arrival at Kolar the boy was taken to the house of a recently converted Brahmin, within the precincts of Miss Anstey's institution. The boy's head was shaved, and the Brahminical thread removed. The boy resisted and cried so loud that the affair reached the ears of Mr. Chelviengar, Assistant Commissioner, who has taken criminal information against those concerned. Meantime the process of baptism was stopped; and the parents of the boy, having received a letter from him as to his treatment at the missionary institution, proceeded to Kolar and recovered possession of him.

—*The death of the King of Bavaria* has called forth a great number of essays and treatises on mental insanity and its causes. In one of these, the well-known German scientist, Professor Hackel, points out that mental disease is much more frequent among the higher and highest classes of society than among the common people. He says:—"Mental diseases are remarkably frequent among sovereigns. The celebrated specialist for diseases of the brain has shown that the proportion of lunatics in reigning families, as compared to that of the population of their country, is as 60 to 1—that is to say, that lunacy occurs sixty times as often in reigning families as among ordinary mortals. If similar accurate statistics were taken as to the frequency of lunacy among the nobility, it would at once appear that this class also furnishes a much larger contingent of lunatics than non-aristocratic humanity. The cause of this is the unnatural or one-sided education and the artificial separation of the 'privileged' classes from the rest of their fellow-creatures, which separation causes many dark sides of human nature to become particularly developed—artificially trained, as it were, and by the law of heredities they are more strongly developed in every succeeding generation."

—The *Times* has received from a correspondent at Bombay, some interesting information about Nasik, a city of 20,000 inhabitants, on the Deccan table-land, just above the Western Ghats. It is one of the great pilgrim cities—the Benares of Western India, the Jerusalem or Mecca of all pious Hindoos in the Bombay Presidency. The hills that surround it are full of sacred traditions; its river, the Godavery, is almost as holy as the Ganges itself, and to bathe in the stream at its source, fourteen miles away, cleauses the believer from every sin. Hindoo pilgrims of both sexes flock in thousands to Nasik. They come from all parts and are of all ranks. Each pilgrim as he enters the town has to pay a small tax, and the receipts showed that 200,000 people had come and gone in the last eleven months. There are about five hundred special Brahmans, called Upadhyas, who keep large lodging and boarding houses, and claim to be the family priests of all pilgrim families The victim is marched off to the Brahman's house, where he will find at least a hundred and fifty others. His bag of laboriously gathered rupees, hoarded for this supreme occasion, comes out, and a system of fees begins, which goes on until the pilgrim leaves or the bag is empty. After the first fee is paid, the various functions of the pilgrimage begin. He has first to fast for twenty-four hours, after which he goes to one of the many temples on the river bank with offerings of rice and flowers and clarified butter. Then, tired and exhausted with toil and travel and want of food, he is led into the river, and the fees begin again. Masonry pools have been erected in the bed of the stream for the bathers when the river runs dry; one pool is more sacred than another, and each fresh bathing-place requires a special fee. He wishes not only to purge himself from sin, but also to free the souls of his ancestors. This again requires a special fee. The certainty of salvation, whether for himself or his fathers, entirely depends on the amount of his gifts. At last he is led out of the water, after hours of exposure, and he walks to the house in his wet clothes, perhaps richer in holiness, but certainly poorer in worldly wealth. He then can take his first meal. Raw vegetables in vast quantities, bread and rice are his food. He probably over-eats himself, his digestion is weakened by fasting and exposure, and his next experience is about of diarrhoea or dysentery, or even cholera. Cholera had a firm hold of Nasik the whole of that pilgrim year, and as one walked through the town and saw the dirt and smelt the smells, one only wondered why the disease should ever relax that hold.

The pilgrim is next sent off to Trimbuk, the sacred source of the sacred river, whether he is jolted in a bullock-cart, or has to walk, according to the state of his rupee-bag. At Trimbuk he bathes again, but this time not in the stream itself, but in a tank through which the river is supposed to flow. Here he must not only bathe but drink the water—almost, if not quite stagnant water, where literally thousands have washed. The Collector of Nasik once took a bottle full of this water, and showed it to some of the leading Brahmins of the town. It was full of organisms. They needed no microscope, they were plainly visible to the naked eye. His pious friend only shrugged their shoulders and said that Paradise was worth gaining even at that price. The whole place is steeped in ignorance and superstition, out of which a handful of astute priests make their fortunes.

—The Mexicans are concentrating a large force along the Rio Grande, ostensibly by way of preparing to resist an anticipated incursion from Texas to rescue Mr. Cutting, who is still held captive, despite the American demand for his release. Much excitement prevails on both sides of the Rio Grande. The Mexicans have fully 5,000 men near the river, New Laredo being the base of their movements, and a larger force is within call. General Stanley, who is at San Antonio, Texas, in command of the United States forces, is getting his troops ready to move to El Paso, on the Rio Grande, but he has only a small force available.

—During the discussion of the Cuban Budget in the Spanish Chamber of Deputies, Senor Labra brought forward an amendment authorizing the Government to free as soon as possible 26,000 Cuban slaves (patrocinados) who are still under the protection of their former masters. The Government accepted the amendment, and it was unanimously agreed to. The President of the Chamber congratulated the House on the adoption of the resolution, which he declared was the crowning of the glorious work of the abolition of slavery. (Loud applause.) The sitting was suspended at 2 p. m.

—*Evangelical Christendom:* The welfare of the people is an object that ought to be of paramount dearness to the hearts of sovereigns, and the Royal Family have never been slow to show their interest in the promotion of philanthropic objects in this country. The People's Palace, in the East of London, is a great scheme embodying old and new ideas on a colossal scale, and the Prince of Wales laid the stone at the entrance to what, by permission of Her Majesty, is to be called "the Queen's Hall." We have in this institution a striking example of development from a wise and generous beginning. Mr. Beaumont left about £12, 00, some forty-five years ago, for "the intellectual improvement and rational recreation" of the people living at the East end. The Trustees resolved to increase the fund to £100,000, and the Prince mentioned in his speech that of this large sum £75,000 had already been obtained. Technical training and healthy recreation are the two main objects kept in view, and though the enterprise is not distinctly religious, it merits the sympathy of all who believe that Christ taught His disciples to care for all that concerns the welfare of their fellow-men.

—Same: The Queen herself opened the Royal Holloway College for Women—an

institution that is probably destined to exercise a great influence on the future of women. No less a sum than £800,000 has been expended on it, and all the arrangements for the management have been made so as to insure that it shall be a great centre of intellectual life and influence. The College is unsectarian in character, but the munificent founder has left directions that the religious teaching "should be such as to impress forcibly on the minds of the students their individual responsibility and their duty towards God."

—*Evangelical Christendom:* An extraordinary preacher has, it is said, appeared in Italy—Fra Agostino de Montefeltro, a Franciscan monk. He is described as "an apparition in the Christian pulpit" The *Bien Public* of Ghent furnishes us with the following description of this modern John the Baptist: "Endowed with a marvellous eloquence and a vast erudition, a good theologian, versed in ecclesiastical history, a philosopher, a literateur, and a poet, he has, like St. Francis, the art of carrying away his audience—of drawing them to himself. He holds them, he sways them, he does what he pleases with them. During his course at Pisa public life was, as it were, suspended. Work ceased, as on feast-days; lawyers, men of business, and workmen left their occupations to go and hear him. Lectures, even those of Free-thinking professors, were not given, in order to allow the students to assist at the sermons. . . . This humble Franciscan monk unites in himself all that the world admires—the faith of the apostles, the wisdom of the doctors, the eloquence of the fathers, and the piety of the saints. When he left Pisa, the whole city lamented his departure. Over thirty thousand persons led him in triumph to the station." Were this fervid description only half true, it is evident that a mighty preacher has caught the ear of the Italian nation. It is much needed, especially if, as is claimed, he preaches "the faith of the apostles." France is not atheist, but atheism is crawling over her. An effort is being made to shake off the noisome infliction, and a National League against it is now formed. The seat of the society is at No. 31, Rue Richelieu. Men of all shades of opinion, political and religious, priests of Rome, Protestant pastors, senators, deputies, men of learning and standing, have joined to merge all other differences in the one effort to bring strongly before the mind of Frenchmen the existence of God and the immortality of man's soul. This is to be attempted by a weekly review, by lectures, free courses of instruction, pamphlets and tracts widely distributed, especially to children coming from school; also by prizes offered to authors, and the publishing of work on the subject.

Friday, August 20.

—Deaths last week, 370.

—*Times of India:* All who are interested in the speedy completion of the Midland Railway will be glad to hear that Messrs. Glover & Co. have been given the contract of the Gwalior-Jhansie section of the Midland Railway, a continuation of the Sindia Railway, running between Agra and Gwalior, and forming a junction at Agra with both the E I Railway and the Rajpootana-Malwa system. When the Gwalior-Jhansie line has been completed to Jhansie, Jhansie will become a large and very important junction, opening out in four directions, *viz first*, from Jhansie *via* Calpee to Cawnpore, forming a junction with the East India Railway and the narrow gauge systems there; *secondly*, from Jhansie *via* Dutia, Gwalior and Dholpore to Agra, forming a junction with the East India Railway and Rajputana-Malwa systems there; *thirdly*, from Jhansie *via* Etawah (where there will be a branch line to Saugor) Bhopal and Hoshungabad, to form a junction with the G. I. P. Railway at Itarsee; and *fourthly* from Jhansie on to Manickpore, where it will form a junction with the East India Railway.

—*Bombay Gazette;* Rangoon, 19: The Mandalay and Shwayboo districts are quiet.

In Yen our troops had a skirmish at Zebin with the rebels, who escaped across the Moo river in the Sagaing district. A strong position was carried at the point of the bayonet. Eleven men were wounded on our side. The enemy's loss is estimated at ten killed, but the number of wounded is unknown. The column sent against a strong body of dacoits between Mingyan and Ava dispersed them, killing six. Our loss is one man of the Somersetshire killed. The 15th Madras Infantry arrived at Mingyan where some of our troops and police had engagements with the dacoits, killing seven. No casualties on our side.

—Fall of rain, Fort, to date, 89 in.

Selections.

LAND LEAGUE TYRANNY.

TO THE EDITOR OF THE ROCK.

Sir,—I fear the deluded members of the National League are not likely to see the picture of themselves written by the Spirit of the living God one thousand, eight hundred, and eighty years ago, in Revelation xiii. 17; but their clerical guides, who as a rule preside at their weekly courts, might be supposed to read the Scripture which they refuse to allow their flocks to read, and see the picture of their own doings written there. Your readers may not, perhaps, be aware that in nearly every parish in this unfortunate county of Kerry there meets each Sunday a branch of the National League, generally presided over by the priest, as a sort of local court to take cognisance of the doings of their neighbours, more especially with regard to their dealings as to land. They have their code of laws, the fundamental principle being that no one is to occupy, rent, or work on a farm from which any one, for any cause whatever, has been evicted Evicted tenants, and others who are general busybodies, prefer complaints before these meetings of any one whom they conceive to have in any way offended against this canon. The secretaries of these caucuses summon the offenders before them, and the cases are considered by the meetings, and sentences of boycotting pronounced against the contumacious. Boycotting, as perhaps you are aware, means that no one is to speak to, consort with, buy from, or sell to the boycotted one This sentence is rigidly carried out, and, strange to say, the culprits, if they continue contumacious, are frequently the victims of midnight—and sometimes daylight—visits from armed and disguised parties, who do their duty on the party visited, generally shooting in the legs. Sometimes, as in the case of a poor old bog-ranger of eighty years lately, the shooting results in death, then there is great regret at the accident. Since the election campaign, the Leagues have taken to denouncing these outrages on the person, but there is an old story of one of the authorities in Trinity College, Dublin, in bygone days, who, seeing a bailiff in the hands of a number of wild students cried out, "Boys, don't nail his ears to the pump." The lads knew very well the meaning of the hint, and took it. In some of the branches a resolution has lately been passed that no farmer is to employ a labourer who is not a member of the League, and no labourer is to work for a farmer who is not a member. In others that no meadowing or grazing is to be taken from a landlord. Could the description of Rev. xiii. 17 be more literally carried out—"No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name?" I should say that each man on joining the League gets a little green ticket, with his name signed by the secretary of the branch, certifying that the member is entitled to the benefits of membership. These things are done publicly. The proceedings of the several branches are published weekly in the local national paper, in the same way as the proceedings of the local petty sessions courts and other public bodies. The Government are kept informed of all these things, and yet Mr. Gladstone has the effrontery to write to Mr. Bright a few days ago—"In 1881 there was, in my opinion, such a conspiracy against the payment of rent, and the union of the countries. In my opinion there is no such conspiracy now, nor anything in the least degree resembling it." The same organisation, which was the Land League in 1881, has existed continuously ever since as the National League, only more extended, and more completely organised. I have already made this letter longer than I intended. I could fill pages with detailed accounts of the proceedings of this coercion Government. I shall only add one example. On last Tuesday, in a public fair in this town of nine thousand or ten thousand inhabitants, three buyers of cattle, the first, a cattle dealer, who was under ban for selling cattle to the agent of the Land Corporation, which he had written an apology for to the Local National League, promising not to do so again, and also because he had sworn an information against a young ruffian who was convicted and got two months' imprisonment for throwing a stone at him and nearly breaking his arm; the second, a buyer for the Land Corporation of Ireland, a body formed for the purpose of working farms which no one else will touch owing to their being under the ban of the League; and the third, a steward buying for a local landlord who was not boycotted or in any way specially obnoxious. These three were followed through the fair each by a man with a pencil and memorandum book to take down the names of any one who sold them a beast. The consequences were that they were unable to buy a single animal although there were plenty in the fair, it being well known what the men with the books and pencils were about.

Tralee, Ireland.

Wm. Rowan, J.P.

I CAN'T AFFORD IT.

BY R. S. KEYSER, PH. D.

The newspaper is one of the most remarkable products of modern civilization. To it is tributary some of the best thoughts of the age, and in it is contained the full record of our time, to us the most important period of all history. But too often I am not looking to see what great events have taken place, or whether I can catch the drift of the world's thought and feeling and thus see whither the stream of events is tending. I am not eager to learn what advances have been made in the cause of religion, of temperance, or of education. I spend an hour in reading idle gossip, squander precious time over useless chatter, and lay the paper down with mind enfeebled and a golden opportunity for self-improvement lost. Many people seem to think that there is some peculiar virtue in reading a newspaper, that gossip and slander have acquired respectability and importance by being passed through the medium of printer's ink. Most persons waste time enough over the useless matter of the newspapers to make them in the end masters of some valuable branch of learning. Decidedly I can't afford to dawdle away time over the gossip of a newspaper.

In more ambitious reading also our habits are apt to be expensive. A great majority of the books published are not worth reading in a period as short as a single lifetime. Their extensive circulation shows that the greater portion of our reading is wasted effort. It is surely a piece of extravagance to read a poor or indifferent book when we might in the same

time fill our minds with thought of the purest ore. Closely allied to this extravagance is that of squandering the results of our reading. Many of us who are a little careful in our choice of books seem to think that we have extracted their virtue when once we have read them. A large portion of the reading is wasted because a little additional time is not taken to arrange the ideas in the mind in such form that they can be easily remembered, or to ponder over the thoughts of the author until we have extracted their lesson.

[redacted]travagant of time we often are by [redacted]tting go the reins of our minds! [redacted]hour is wasted merely by leaving the [redacted] to careless thoughts, permitting it to drift [redacted]ther and thither without any definite movement or direction A journey is to many people a mental desert. They go through it in a sort of listless way and have nothing to show for the time occupied except their change of place. There is a great deal to be learned in going up and down through this world by those who have eyes with brains behind them. The human mind is also richer than many of us give it credit for. A thousand varied ideas come sparkling up from its depths we know not how. Too often they simply illumine the surface of consciousness for a moment and then are gone forever. A little extra care taken to hold them fast to make them our own by some careful thinking, would much increase our mental wealth, and it would be all the more precious because the ore was the product of our own mine.

But it is in spiritual matters that we are perhaps the most wasteful. How weak most of us are when we ought to be the strongest! Our means for spiritual culture have been most ample, and yet we are dwarfs instead of giants which we might be. We have listened to great numbers of sermons of whose influence we retain hardly a single trace. How much abiding effect do the Sunday services leave in the minds of most people by the middle of the week? Indeed, many persons bring nothing at all away from church with them except a kind of drift of feeling in favour of religious things. They listen to the sermon with the surface of their minds. They hear the words but these awaken no movement of thought. They can tell nothing of the sermon or of its influence upon themselves except a few vague commonplaces. They contributed nothing to the service and as a result they got nothing from it. Look around our churches on any Sunday morning and you can generally detect those who are really listening to the sermon, whose minds act upon the thought of the preacher and transmute it into mental and spiritual food. You will find far too many who sit in the attitude of decorous attention but with no sparkle of intelligence in their eyes, listening perhaps with their ear but with minds quiescent and souls unfed. The dullest sermon is full of instruction to one who listens vigorously, but a mere waste of opportunity to one who does not.

The same thing is true of prayer and class-meetings. It is too often the case that we go to such a meeting in a listless mood and hope that without much effort on our own part we shall be carried on its tide of feeling into a new spiritual experience. But it is only when we bring to worship the full devotion of the soul that we receive the real reward of worship. Spiritual manna is only supplied to hungry souls. Our greatest waste in spiritual matters, however, is a failure to make our religious experience productive. We come away from a meeting with hearts quickened, judgment enlightened, conscience more keen, and spiritual perceptions more active. Christian life has for us a new and deeper meaning. This experience is the most precious and costly thing in all the world. It was given us that it might be transmuted into character. Do we not too often say "That was a grand meeting, it did me a world of good," and then go to our work with but little thought of how its influence may be made to tell in our lives? The condition of the Church shows only too plainly to what an extent her opportunities are wasted, and there is special call for many of us to say to each one of these temptations to spiritual waste, "I can't afford it."—(*N. Chr. Advocate.*)

SACRED THINGS IN HUMAN LIFE.

THE fact that there are sacred things in human life is all that gives it any value, or any importance, or even any meaning. From the bottom of my heart I pity the man who, on taking either an objective or a subjective view of life, can find there no trace of the workings of a Divine mind. To such a man his own existence is a dreary and insoluble puzzle. Born in untold agony which, although he remembers it not, was doubtless as much of a reality to him as it was and is, and will forever be to her that bore him; confronted through life by a destiny which blocks up the entrance to the pleasantest avenues, and makes his struggles for success in those left open little more than a series of failures; or, if he wins what the world calls success, still renders his highest ideal of happiness an impossible achievement; drinking with a painful foreboding even the cup of pleasure, since he knows too well that it must intensify by contrast the bitterness of that subsequent cup of sorrow which full soon he will be compelled to drink, and which for him no Divine alchemy transmutes into joy; tossed upon the billows of passion, buffeted by the storms of temptation, which if he resist at all, he has no higher motive for resisting than a sordid self-love or the cowardly fear of public opinion; shrinking from old age and the inevitable approach of death; shuddering at the very thought of the grave into which he knows he must soon fall, and from which he has no hope ever to rise again; knowing that his present state, when compared with his ideal of perfect bliss, is no better than a hell, yet cherishing no hope of a Heaven hereafter—to such a man, if he is sincere in his professions; life is not a blessing to be thankful for, but a curse to be shrunk from and got rid of at the earliest possible moment.

I have known few men, if any, whose lives, all things considered, seem to me to have been happier than my own; and yet I protest to you, my friends, that if to me there were no sacred things in the world—in other words, if I did not firmly believe in the existence of a Divine mind working in through and above nature to bring, by the mysterious alchemy of omniscience, the highest good out of the evil that exists, I should wish that I had never been born.—*Rev. C. S. Percival*

A WORD TO BOYS.

THE following is from a Texas journal, the *Luling Signal*, but its application is world-wide: Truth is a precious gem. Its value cannot be estimated. Many a youth has been lost in society by foolishly throwing it away, and allowing equivocation, prevarication, and falsehood to tarnish his character. Truth is always ennobling Never be ashamed to keep it upon your lips Profanity is a mark of low breeding. Mark the man who commands the most respect. An oath never trembles on his tongue; a profane word never pollutes his lips. Read the catalogue of crime; inquire into the habits of the vicious, intemperate, vile, wicked, thieves, robbers, murderers, and probably you will not find one among them all who is not profane. Think of this fact, and never let a vile word fall from your lips. Honesty, frankness, generosity, virtue—what blessed traits! what priceless pearls! Be these yours, boys, and you shall never fail. You are watched by those who are older. Men of business have their eyes on you. If you are profane, vulgar, untruthful, they will not want you. If you are upright, steady, and industrious, you will soon find good places, with prospect of a useful life before you.

Miscellany.

—Miss Andrews, Lodiana, in a home paper: "Three men, a religious teacher and two of his followers were baptized the other day in this district under peculiarly interesting circumstances. Ahmad Shah, an evangelist of the American mission here, was itinerating and went to a village where a great wedding was being celebrated, in order to preach to the crowds assembled He found about a thousand persons collected and preached to them for some time. The three men above referred to were present and asked many questions, he supposed, for opposition's sake, but, however, told them all they asked. The next day he preached again, and when he had finished the leader of the three stood up, took out a New Testament and preached most earnestly for two hours. The three turned to Ahmad Shah and said, before the whole crowd: 'Now will you baptize us?' He told Ahmad Shah that the Testament he possessed had been given him some years before at Gaya; that he had studied it carefully and taught it regularly to his one hundred and fifty followers, of whom the two then present wished to be baptized with him.

"Ahmad Shah suggested that he should wait and receive further instruction; but he replied: 'You have no right to detain me; when the eunuch was on the road he said to Philip what hinders that I should be baptized, and Philip baptized him at once.' Whereupon Ahmad Shah examined the three men then and there, and being fully satisfied as to their sincerity and thorough knowledge of the New Testament, baptized them in the presence of the whole assembly of two thousand heathens. When the simple ceremony was over they inquired: 'Is that all?' supposing that something should be given them to eat. 'Yes,' he replied, 'that is all,' and then proceeded to explain to all present the nature of faith and baptism

"The next day the three men said they must be going and refused to be detained. One of them had a very ragged old blanket, with a hole for his head, his only covering. Ahmad Shah offered to give him his own, but he refused to take it, saying: 'Do not give me anything better or I shall begin to covet and to beg; this is all I need; and so they departed to preach the Gospel of Jesus Christ without pay over a large district. Who can tell what the harvest will be and what golden sheaves shall yet be his, wherever he may be, who gave that Testament seven years ago? Ahmad Shah was the first Cashmerie baptised in the mission. His present wife, Sophy, was one of the girls of my school. Her mother is our Bible-woman.'

—Some Thoughts on Evolution. From an address by Dr. N. Porter, President of Yale College. Extracted from the *Independent*: This bring us to our last topic—the relation of Evolution to theism. As it is usually conceived and taught, it is no calumny to say it involves atheism in the solutions which it gives of the phenomena of the Universe. The history which it gives of the order of this Evolution is on this wise: In the beginning there was found in existence an equally distributed homogeneous material force pulsating in an alternate movement of differentiation and integration. Such a persistent force enables science to dispense with the agency of God as being entirely superfluous. One of the earliest of these rhythmic activities was that by which nebulous particles were evolved as they were found moving from a rarer into a denser movement in a direction slightly differentiated from which light and heat ensued, and whereupon subsequently the heavenly bodies found their places and took on their motions. We do not care to raise the question here whether the

hypothesis of a self-existent, self-evolving force, paradoxical as it is, might not in a certain sense account for the facts. Such a theory has the closest affinities with mechanical atheism, which finds in the matter and motion the solution of the phenomena of the physical universe and so-called phenomena of spirit. Or, again, it might seem to have nearer affinities with the Pantheistic school which regards the unborn as an organic and therefore a living whole in which the organs or parts in matter and spirit and the whole as a completed organism are reciprocally means and ends, living for one another and by one another as means and ends. Herbert Spencer's materialistic theories and explanations of confessedly conscious phenomena by nerve and brain, would seem to class him among the materialistic atheists, however persistently he protest that as between matter and spirit, he rather inclines to spirit.

The history of Agnosticism and its adoption by Mr. Spencer is one of the marvels of modern speculation. The logic of his theory, as we have seen, would shut him up to the alternative of being a materialistic Deist, or a Spinoxistic Pantheist, with a halo of mystery derived from the doctrine of Evolution. But he was not content with solving the mysteries of science. He must essay to reconcile science with theology, and in doing this he was forced to appeal from the intellect to the feelings, from the speculations of the schools to the court of common sense. And we find him urging that the universal consent of the intellect of mankind and the universal demand of their feelings requires us to believe that there is an object of faith and worship such as religion conceives. Finding in the writings of Hamilton and Mansel sundry unguarded statements and reasonings to the effect that God cannot be known under the categories of logical knowledge, because these are limited to the finite, he seeks to supplement their defects by this new device of his own borrowed from the intellectual assent and the emotional consent of mankind, and introduces to the wondering admiration of scientists and theologians a God whom they are henceforth bound to believe in, but can never know, and whom they are compelled to seek after, but can never find, inasmuch as under the law of Evolution, their conceptions of this God must be forever differentiated, but can never become complete.

We need use no time in showing how incoherent this theory of Agnosticism is with the Atheism of Evolutionism proper. Its chief plausibility as well as its most serious evil, lies in its professed demonstration of the essential uncertainty and necessary mutability of all positive religious faith. It is this feature of what is called Evolutionism which invests it with the gravest practical significance, whether it be called a scientific or a theological theory. The doctrine that the great principles of religious and moral truth are necessarily changeable under the operation of Evolution cannot but weaken their authority. The callow pulpit sentimentalist and the veteran pulpit declaimer who take frequent occasion to herald the glories of Evolution as the final word of promise and charm in morals and theology would do well to bethink themselves, before they commit themselves to its teachings and its teachers, with indiscriminate credulity or extravagant laudations. The critic who aspires to be the leader of opinion, who ought to know what he writes about would be wiser as well as more useful, were he to hesitate before he asserts so roundly that Evolutionism is an established theory of the universe and the key to its history and philosophy and morals and government. Both would do well to recollect that paradoxical extremes of opinion, prepare the way for sudden and violent reactions and that Evolution as a consistent theory in its logical outcome, will sooner or later be found to give a material substratum and material laws for the human spirit; to involve caprice in morality, tyranny in government, uncertainty in science, with the denial of immortality and a disbelief in the personality of man and of God. It commends itself as immensely plausible to the specialist in science, because it essays to explain the secret of the universe by the formula which he is most accustomed to handle and the relations which are as familiar to him as household words. It commends itself equally to the clever and quickwitted Bohemian, who is satisfied with a flying look over the universe of space and along the lines of the great movements of history, who sensitively responds to superficial resemblances and imposing analogies, and has no violent objections to flexible ethics and an easy-going Agnosticism. The scientific specialist and the cultured Bohemian are, however, both men, and the needs and faiths of men will sooner or later make themselves to be felt and heard, and often under circumstances where we least expect such a response.

—Worldly Conformity.—The Rev. Dr. James W. Alexander wrote to a friend: "As I grew older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By *dress, books and amusements* an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

—From the *Life of Nathan Bangs*, by Dr. Abel Stevens; "I was called," said Dr. Bangs, "to visit a young woman supposed to be dying. When I entered the room I found her extremely ill. She appeared quite stupid, and to any questions I put to her, her answer was, 'I do not know.' Several pious persons were present. After conversing and meditating some time we all knelt down. When I had prayed I called on one and then another to pray. Her godly mother was kneeling at her bedside, and when I had opened my eyes I could observe her intense solicitude for her child. After praying for some time the patient began strangely to revive; soon the tears trickled down her pallid cheeks. Her mother then suddenly exclaimed, 'Glory to God!' clasped her hands, and fell on the floor overpowered by her emotion. Very soon the daughter began to praise the Lord aloud, and it seemed to us all that the glory of God shone around us. As soon as the ecstasy of the invalid subsided, she arose from the bed, walked the room, and was well from that hour. Her restoration seemed given in answer to prayer and was almost instantaneous. I care not by what name it may be called, of its reality I have no doubt; for I was an eye and ear witness of the facts."

—Rev. Dr. Hyde, Indianapolis, in the *Independent*: The Southern Evangelists, Sam Jones and Sam Small, concluded on the 26th ultimo a series of evangelistic services in this city, of two weeks duration. The meetings were held in the new city hall, a very large room, admirably accommodating the great crowds that were eager to hear the famous preachers. Three services were held each day; two of them in the great hall. From the start the audiences were immense, usually exceeding 5,000 people. The excessive heat of the first week did not in the least diminish the attendance. The public had been well-posted concerning the peculiarities of these men before they came. Their eccentricities and all their vulnerable points had been the staple of the notices in the newspapers. A large number of Christian people, who first went to hear them from curiosity were undoubtedly more or else prejudiced and predisposed to criticise. They expected to hear a preaching more remarkable for its violations of good grammar and the decorum of religious than for its intellectual and spiritu[illegible]. But this opinion was rapidly chan[illegible] these men began their work. It wa[illegible] that they knew what they were doing and what people were saying about them; they took the criticisms good-naturedly, but kept right on in their chosen way. They soon convinced their hearers that their peculiar style of speech, its provincialisms, its blunt, common words and its homely illustrations, which often raised a laugh or a cheer, were not the main things about their preaching. I do not mean to say that criticisms have ceased, now that they have had a hearing and gone, but they have certainly left the impression on the general public that they were men deeply in earnest, thoroughly honest and devoted to their work. The vast audiences that hung with breathless attention upon their words day after day, were witnesses that they were also men of power. This was the general judgment of all classes, including intelligent men of other professions. Lawyers and ministers alike were interested in discovering the secret of the effectiveness of the preaching of these men.

TELEGRAPHIC NEWS.

Fiume, August 12th: The cholera along the Adriatic coast is increasing, and is spreading into the interior.

London, 13th: The *United Ireland*, in discussing the Marquis of Salisbury's Mansion House speech, regards it as a declaration of war against the Nationalists, and says that the truce is now ended.—Peace has not again been broken in Belfast, but the precautions taken by the military and police remain unrelaxed.—In the House of Commons, Colonel King-Harman, the member for Thanet, will move the Address in reply to the Queen's Speech, and Mr. J. M. Maclean, member for Oldham, will second it.—(Afternoon.)—Her Royal Highness the Duchess of Connaught goes out with the Duke to India.—Both the Duke and the Duchess will travel overland to Marseilles, reaching that place on the 8th proximo, where they will embark in one of Her Majesty's vessels, and will join the P. & O. Company's steamer *B ngal* at Malta, *en route* to Bombay.

Rome, 13th; Afternoon: The representatives of Prussia and Austro-Hungary, accredited to the Holy See, have to-day officially informed His Holiness the Pope that the Emperors William and Francis Joseph, at their meeting at Gastein on the 8th instant, have taken into serious consideration the position of the Papacy in Italy.—His Holiness thereupon immediately telegraphed his warmest thanks to the two Emperors.

London, 14th; Morning: A disastrous explosion, presumed to be from sudden issues of fire-damp, took place yesterday at the Wooden Colliery in Lancashire.—So far as it is known, thirty-eight souls are entombed in the mines by its destructive effect. A Royal Warrant, issued by the War Office to-day, suspends the compulsory retirement of Majors and Captains.

15th: Sir Michael Hicks-Beach has reported to the Cabinet that the present condition of affairs in Ireland is reassuring. It has therefore been decided to prorogue Parliament after the supplies have been voted, and that no

Autumn Session be held.—A Committee of the Cabinet has been appointed to consider Irish affairs. The Hon. R. Bourke will embark early in November for India, to take up his appointment as Governor of Madras.

Constantinople, 15th: A serious difficulty has arisen between England and Turkey owing to acts of misconduct of Djemil Pasha, the Mutessarif of Aleppo, which have been brought to the knowledge of the British Government by its Consul at that place.—Mr. Henderson, the British Consul, demands Djemil's immediate dismissal, and Major Trotter, the English Military Attaché at Constantinople, who has been sent to Aleppo by the British Government to report on the matter, fully concurs with Mr. Henderson's recommendation. —The Porte has appointed a Commission to enquire into the charges brought against the Governor' the British Consul '

Alexandria, 15th: The British Mediterranean quadron, under the command of his Royal Highness the Duke of Edinburgh, has been ordered by the Admiralty to proceed to Syra in the Grecian Archipelago.

London, 16th; Morning: A four hours' organized rifle-firing was exchanged between Roman Catholics and Protestants at Belfast yesterday morning, killing one and wounding several. —The military eventually charged and dispersed the combatants.—A memorial signed by numerous members of the House of Commons has been presented to the Marquis of Salisbury urging the necessity of hastening a separate enquiry into the Currency Question.

17th: The *Standard* states that the Afghan Boundary Commission will be re-called as early as possible even though England and Russia are undecided as to the questions at issue regarding the frontier at Kham-i-Ab and Khoja Saleh.—No further disturbances have taken place in Belfast since Sunday.—Her Majesty the Queen has sanctioned the extension of the Order of the Indian Empire, which will henceforth include Knighthood.

Durban, 17th: News has reached here that Lieutenant A. J. Bethell, of the 2nd Battalion South Lancashire Regiment, who was out on a hunting expedition in Bechuanaland, has been brutally murdered by Kaffirs. A mounted policeman who accompanied him was also murdered.

London, 17th: H. R. H. the Duke of Cambridge has accepted the invitation of His Majesty the Emperor of Austria to attend the Autumn Manœuvres of the Austrian Army in Galicia.—Mr. Andrew Scoble, Q. C., has accepted the appointment of Legal Member of the Viceregal Council.—(Evening.)—The title of Viscount Warrington, which Sir Richard Cross had assumed on his elevation to the peerage, has been altered by him to Lord Cross.—It is officially announced that the British Government has not decided on the immediate withdrawal of the Afghan Boundary Commission. Parleying is still going on with Russia concerning the untraced portion of the frontier, and, pending an answer on the subject, no decision will be taken for its immediate return, but it is fully intended that Commisson shall return to India before winter.

18th: The *Times* in an article states that if Russia presses her claims to the province of Wakham, England will support the Ameer of Afghanistan.

Moscow, 18th: The *Moscow Viedomosti*, alluding to a possible alliance between England Germany and Austria, says that if Russia is thrust out of Eastern Europe, she will devote herself to the completion of her task in Asia, which is of greater interest to England than Bulgaria. The same paper advises England to seek a *modus vivendi* with Russia.

Paris, 18th: M. Freycinet urges the appointment of a Vicar Apostolic at Pekin instead of a Papal Nuncio. The Vatican, however, declines to accede to his views.

London, 19th: Her Majesty the Queen paid her promised visit to the Edinburgh Exhibition yesterday.—The Convention of the Irish National League was opened at Chicago yesterday by Mr. Egan, the President of the League in America. A deputation sent by the National League in Ireland was present.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per P. and O. Str. *Hydaspes*, 17 :

For London—Mr and Mrs H W Gordon and infant, Mr Leacock, Mr H M Kisch, Mr D Wallace, Col Henry D Pitt, R A, Mr Wheeler, Mrs Maughan, child and infant, Mr L St John Brodrick, and Mr J A Bunch

For Brindisi—Mr W Partridge, Mr Calthrop, Mr W T Hull, Lieut-Col F W M Spring, Col J G E Griffith, Mr S D Stuart, Mr O H Diack, Mr Beith, Col Vondezee, Capt Ravenshaw, Mr T B Kirkham, Mr G Field, Mr J O Kenealy, Mr J T Bartlett, Mr Townsend, Mr Morris, Mr J T Woodruffe, Hon Mr Justice Tyrrell, Mr Turton, and Mr Arbuthnott

For Marseilles—Mr J McAndrew, Col J C Durand, Mr E F Mondy, Major Carter, Mr J Kirk, and Mr E R Henry

Per Str. *Dominico Balduino*, 20 :

For Genoa—Mr F D Quinlaw, Mr A Monics, Mrs Monies, Mrs R S Thompson, Mr F Chambers, Mrs Chambers, Mrs Braustein, Mrs Domingo Gene, Mr Petra Serrano, Mr Francesco Pinas, Captain E Wood, Mr H A Gass, Sahibzada M Wahidudin, Mr A Zunini, Mr H S Nicholetts, Mrs Hewson, Miss Home, Mr D Kunkel, and Mrs Louisa Gostling

PASSENGERS ARRIVED

Per P. and O. Str. *Ancona*, 17 :

From London—Colonel H B Jacobs, Mr H Pigott, Mr G Carter, Mr S H Jacobs, Lady Seton and 2 infants, Captain Murphy, Mr and Mrs Abbott, 2 children and infant, Mr Avasker, and Mr H S Abbott

From Brindisi—Colonel and Mrs Jopp, General Sir T Hudson, Mr W E Purser, Mr H Moore, Mr Huttenbach, and Lieut-Col Woodhouse

From Aden—Mr and Mrs Gardiner and infant

Domestic Occurrences.

BIRTH.

Johnston—August 7th, at Dharwar, the wife of J. L. Johnston, Bombay Civil Service, of a son.

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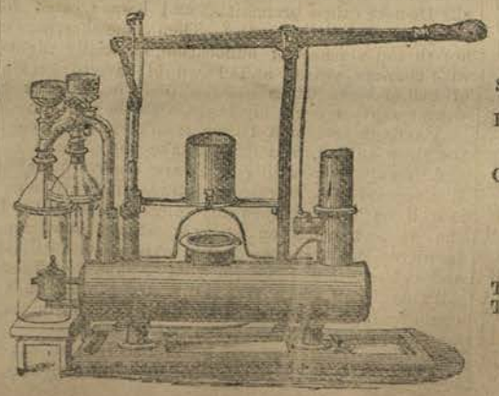

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